

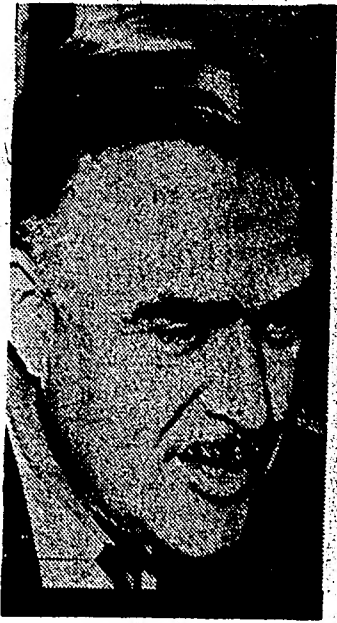
THE CANADIAN JEWISH NEWS

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TORONTO, FRIDAY, JULY 8th, 1966



STATE POSITION ON NEO-NAZI PROPAGANDA TO THE CANADIAN JEWISH NEWS. - From left to right: Premier Roberts; Mayor Givens.

Commentary

By M. J. Nurenberger

THE ENIGMA: DE GAULLE

Since the time twenty-six years ago, when Charles De Gaulle told the French nation in its darkest hour that "France had lost the battle but had not lost the war", it became apparent a new out-of-the-ordinary French leader had emerged. Churchill, who had been blessed with a sense of perceiving the extraordinary, immediately noticed the appearance of a new statesman of international stature; only Roosevelt, mis-guided by the State Department, had failed to discover a great man.

This same shortsightedness brought about near-hysteria when it became known recently that President De Gaulle would visit Moscow.

Now that De Gaulle's mission to the Soviet Union is at an end, some contours of a new reality are being acknowledged in the realm of world politics. After all, many assert, the Frenchman's cordial entente with Russia may benefit even the United States as well as the entire West.

As I read between the lines of the diplomatic communiqué published last Thursday in the Russian capital, what actually occurred is, a new line of communication between East and West has been opened. Paris again will be the stopover of the diplomatic traveler to Russia.

An interesting observation is that, when De Gaulle spoke there last week, on several occasions he did not use the current term, Soviet Union, but the pre-revolution name: Russia. It was a reestablishment of an old friendship built on the heritage of Old Mother Russia and the France which many had thought was finished but which De Gaulle definitely has restored as a power with which to reckon.

From the universal to the parochial: in my opinion, there is an element of Jewish interest in De Gaulle's visit.

It was announced semi-officially in Paris that both President De Gaulle and Foreign Minister de Merville had accepted the suggestion to discuss the Jewish situation in the Soviet Union during their visit. Furthermore, the French president plainly and candidly had informed the leaders of the Soviet Union that his position on the Middle East was the maintenance of the status quo in that area; also that there must be an end to the provocations of Arab chauvinists to belligerent acts against Israel.

Actually De Gaulle said nothing new to the Russians. He merely reiterated the traditional French view on the Arab-Israeli problem: France genuinely wishes to help the Arabs to enter again the golden age wherein the Mediterranean peoples were the center of world culture; yet she does not propose to abide by a policy that excludes Israel from this objective. Both the Jews and Arabs, De Gaulle insists, can and should cooperate in a renaissance of the Middle East.

In order to understand this French policy better, one must remember that Tunisia's President Bourguiba, the only Arab statesman openly to promote peace with Israel, is one of De Gaulle's closest friends.

Thus the Jewish element in De Gaulle's Moscow pilgrimage becomes clear. From the particular Jewish point of view, the Paris-Moscow understanding, even the Paris-Peking dialogue, may be of far reaching consequences to all who hope and labor for an end to the Arab-Jewish conflict and for the dwindling of antisemitism throughout the world.

In Paris several weeks ago, an influential Frenchman explained to me the enigma De Gaulle in categories of Jewish politics:

When De Gaulle first assumed the reigns of government after the quiet revolution, some professional Jewish politicians were quite disturbed. They demanded a statement from De Gaulle about his intentions regarding Israel. However, the latter, who is extremely intelligent and sensitive, called in a Jewish leader or an Israeli diplomat and said:

—There is a difference between this government's policy and that prevailing in other capitals vis-a-vis Israel. There are countries where it is the easiest thing for a Jewish leader to obtain a public statement of sympathy and friendship. This may fortify the ego of the particular person and raise his stature among his co-religionists. Still the policy remains the same. My approach is different. If you expect statements hailing Israel ever so often, you are in for great disappointment. But if you want to know France's true sentiment towards Israel, just watch our actions, not our declarations for public relations offices.

Now, many years later, the facts are coming into focus. De Gaulle's France has demonstrated that it will not help the Arabs at the expense of Israel, nor the Israelis at the point of exclusion of Arabs. It intends to bring together the two parties by stressing with deeds its interest both in the survival of the Jewish state of Israel and in the rebirth of Arab grandeur.

ROBERTS REPEATS ONTARIO DECISION

MUST BAN HATE PROPAGANDA

GOLDMANN ULTIMATUM

WEST GERMAN LEADER MUST ADDRESS WORLD CONGRESS

BY A STAFF WRITER

Dr. Eugen Gerstenmaier, President of the Federal Parliament of West Germany (Bundestag), will be the chief attraction at the forthcoming fifth plenary session of the World Jewish Congress which will meet in Brussels from July 31st to August 9th.

Last week, according to the information received by The Canadian Jewish News, the executive of the World Jewish Congress was told by Dr. Nahum Goldmann, its world president, that, unless Gerstenmaier is guest speaker at a special session dedicated to the German-Jewish dialogue, he will resign.

Another German speaker will be G. Mann, son of Thomas Mann.

The Canadian Jewish Congress will be represented officially at this meeting in the Belgian capital.

This newspaper also was informed that delegates representing the Herut-Revisionists, Mapam, Abdu Avoda and other groups opposing the appearance of Dr. Gerstenmaier at the World Jewish Congress now have accepted the decision and will not combat the presentation of the dialogue. They were promised by Dr. Goldmann that at the opening of the World Jewish Congress meeting they will be given the opportunity to make statements of why they opposed this program. This compromise also will be deemed a great victory to the "anti-German" factions such as the Toronto fraternal organizations who indirectly will be represented in Brussels through the Canadian Jewish Congress.

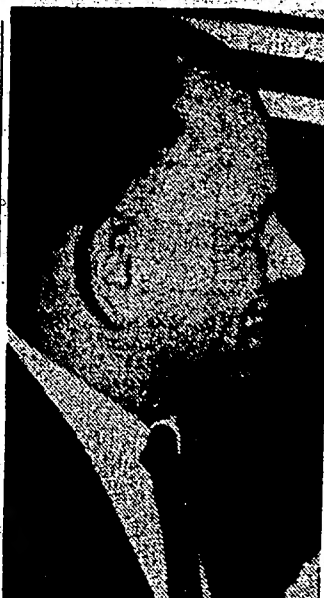
Organizers of the World Jewish Congress assembly are extremely satisfied with the solution of this problem. They say: Gerstenmaier will speak, he will be welcomed by Dr. Goldmann as befitting one of the highest officials of West Germany; there also will be some declaration opposing the dialogue. This will prove that the World Jewish Congress majority supports Dr. Nahum Goldmann's position while a minority opposes it. It is exactly what we wanted, one source told this newspaper.

The German-Jewish dialogue will be devoted to the problem of responsibility of the German people regarding the holocaust. Those who originally were averse to the appearance of Dr. Gerstenmaier declared that the German's address may prevent the participation of delegations from Eastern

Europe; moreover it could seem as if this were to be a "forgive and forget" act on the part of the Jewish people whom the Congress claims to represent vis-a-vis Germany.

(The World Jewish Congress, established in Geneva in 1936, has only two members with some standing in local Jewish communities: the Argentina Daia; the Canadian Jewish Congress. The American Jewish Congress has no influence whatsoever in the American Jewish community though in Brussels it will speak "for American Jewry".)

Another debate in Brussels will be devoted to the Arab-Jewish problem. Becher Ben Yahmed, editor of the Tunisian newspaper, Jeune Afrique, and the French-Tunisian author Albert Memmi will be chief discussants.



TO SPEAK AT WORLD JEWISH CONGRESS: Dr. Eugen Gerstenmaier, president of Bonn parliament.



FIRST TO INVITE A GERMAN TO JEWISH ASSEMBLY: Dr. Nahum Goldmann, president of World Jewish Congress.

European Left For Israel

PARIS. — Members of the Israel delegation who were away from the recent Geneva meeting of the Leftist World Council of Peace have received balm on their wounds in Paris from Peace Movement leaders of many nations including — indirectly — Lebanon.

The trouble in Geneva was the Arab-sponsored Soviet-backed resolution which bracketed Israel with Jordan and Saudi Arabia as "imperialist stooges against the rights of the Palestinian Arab peoples." The Secretary of the Peace Movement in France, Bourgeois Corentin, has now issued a statement criticizing this resolution as "interference in the internal affairs of sovereign states and incompatible with the Peace Movement's aims of peaceful co-existence and disarmament." Raymond Guyot, the French Communist leader, has declared that there can be "no question of any challenge to the

existence of the State of Israel even if its Government policy failed to win approval." And Indian Congress Party leader Divan Shantanu Lal deplores "pairing Israel with Saudi Arabia."

Finally, it was revealed that delegates from Poland, Italy, Norway, West Germany, Australia, the U.S., Brazil and France were not the only ones on Israel's side. Lebanese lawyer Farouk Massarani told the World Peace Council Presidium of which he is a member that the resolution was regrettable in that it complicated the task of achieving peace between Israel and the Arabs. On the other hand, he stated the resolution had the merit of "challenging Israeli policy but not her right to existence."

Professor Gutorm Jessing of Norway urged direct Israel-Arab peace talks at the meeting.

YOUNG TURKS REVOLT IN CANADA MIZRACHI

MONTREAL (CIN) — For the first time in its history, an organized group within the Religious Zionists of Canada (Mizrachi-Hapoel Hamizrachi) is challenging the present leadership. It is called the Young Mizrahi and is opposed to the Mizrahi's joining hands with the left. Mapam and Abdu Avoda against the General Zionists and Herut in order to break up the Zionist Organization of Canada.

The Canadian Jewish News has learned that this group demands an immediate change of the professional leadership which, according to our informant, "has taken Mizrahi, the glorious, religious movement of Meir Bar Ilan, into the dark impasse of petty Zionist politics."

The Mizrahi left the Zionist Organization of Canada to join the newly formed opposition, Confederation.

See editorial, Page 4

SON OF BUDDHIST MINISTER GRADUATES FROM YESHIVA

NEW YORK (JCN) — An American-Japanese, the son of a Buddhist minister and the holder of a "Black Belt" in Judo, was one of 452 students of Yeshiva University (Orthodox) who received degrees last week.

Mr. Tadashi Tsubura, the first student of Japanese ancestry to receive a Yeshiva University degree, is to become the head of the mathematics department at a Manhattan experimental junior high school.

Among other students receiving degrees from the university president, Rabbi Belkin, was an African educationist, Mr. Sydney Matsigui, who is to work in Zambia; a young married couple who are soon to go to Germany, the husband, a rabbi, as a chaplain, and his wife as a teacher, and two sets of twins.

Among those receiving honorary degrees were Senator Mike Mansfield, the Senate majority leader, and Rabbi Morris Max, of the Queens Jewish Centre, Forest Hills, who, after 40 years as a rabbi, is to settle in Israel. Among the guests at the ceremonies was the Communal Rabbis of Liverpool, Rabbi Pitnick.

NEW CHIEF RABBI

LONDON (JCN) — Sir Isaac Wolfson, president of the United Synagogue and chairman of the Chief Rabbinate conference, was awaiting a reply from New York which would indicate whether Dr. Immanuel Jakobovits, Rabbi

GIVENS REASSURES CITY: SEES NO NEED FOR PANIC

Mayor For Democratic Means To Fight Agitators

by RUTH GOLDSMITH

THE CANADIAN JEWISH NEWS REPORTER

Ontario Premier John Roberts and Mayor Philip Givens issued exclusive statements to The Canadian Jewish News concerning recent unrest within the community following the dubious activities of would-be Nazi leader William John Beattie.

During recent weeks, Beattie's vicious anti-semitic, anti-negro outbursts in Allan Gardens have elicited violent protests from many sectors, particularly from those who personally have survived Nazi persecution.

Last week, Deputy Chief of Police Harold Adamson appealed to those most deeply concerned to refrain from participating in any gathering at Allan Gardens sponsored by Beattie. This request now is being supported by political leaders here who are determined to put a stop to the time-consuming and expensive task of controlling Beattie's notorious meetings.

AGAINST HATE LITERATURE

As long ago as March, 1964, The Canadian Jewish News reported on Premier Roberts' categorical statement in the Ontario Legislature that "we will not tolerate hate literature. 'Everything in our power will be done to prevent it and to bring to justice those who are participating. Those engaged in the dissemination of propaganda designed to cast reflection upon any race or religion are in the lunatic fringe of our society.'"

Premier Roberts now informs The Canadian Jewish News that his Government was unanimous in recommending to the Federal Government that changes be made in the Ontario criminal code to render hate literature illegal. "Hate literature is simply part of the entire context of racial prejudice. It should be treated within that general context and dealt with through the criminal code," said Premier Roberts.

METRO COUNCIL RESPONSIBLE

"I am not alarmed!" was Mayor Philip Givens' reaction to neo-Nazi activity in Toronto. He assured this reporter that the civic administration and Metro Police Department are doing everything possible to take care of the situation.

"I have no control over dissident groups who insist on taking unilateral action," explained the Mayor. "I can only appeal to them to allow those of us who are responsible to do the job."

"Permits mean nothing," Mayor Givens continued. "They do not grant permission to DO anything — they are regulatory documents assigning a time and place only. We do not grant permits to provide facilities for riots."

The Mayor went on: "I have discussed this with responsible Jewish leaders whom I have known since I was a boy, men who have grown up here, and we think we know what we are doing. And what ARE they doing? Awaiting the vote by Metro Council. Mayor Givens feels that any decision regarding Beattie must be made by Council. "In a democracy we abide by the consensus of opinion; otherwise, our system of law and order cannot function properly."

URGED TO AVOID ALLAN GARDENS

Controller Herbert Orlioff, Q.C., told this reporter: "I cannot bring myself to feel that we should grant the privileges of our democracy to people who use that privilege in order to destroy democracy. We are not preventing Beattie from exercising free speech — he may hire a public hall, or hold a meeting privately in his own home. We DO question his right to be granted time and locale in a public park provided by the taxpayers of this city for relaxation and enjoyment."

"When I go to the park to relax in the evening, to read a book or talk with a friend, I don't want to have to listen to a blaring loudspeaker!"

The Controller expressed empathy for the survivors of Hitler's holocaust but felt it would be wise if they could exercise sufficient restraint to ignore Beattie and his gang.

Thus it would appear that the dissident voices of protest from our Nazi survivors and their supporters are hampering the attempts of our political leaders to legislate effectively against neo-Nazism. These statements should reassure them that our political leaders are determined to eradicate the neo-Nazi blight from the Toronto democratic horizon.

SCIENCE SOLVES SABBATH PROBLEM

JERUSALEM (JCN) — Toronto's Scientist-Rabbi N.L. Rabinovitch participated in a seminar here which declared that more extensive use of photo-electric cells and automation would go far towards solving the problem of Sabbath work in Israel. This is a conclusion of 100 scientists who attended a two-day seminar at the Chief Rabbi Herzog World Academy in

Jerusalem. The seminar, organized by the Association of Orthodox Jewish Scientists in Israel and the Jerusalem Institute for Science and Halacha, also studied scientific solution to halacha problems in agriculture.

The guests included Rabbi I.J. Unterman, the Ashkenazi Chief Rabbi, and Dr. Z. Warhaftig, the Minister of Religious Affairs.

ISRAEL HONORS LANDAU

JERUSALEM — More than 1,000 mourners, including government officials and members of the diplomatic corps, participated here on Monday in the funeral procession for Henri Landau of Brussels, Belgium, one of the world leaders of Agudat Israel. Landau died last week in Belgium at the age of 62.

The deceased is survived by his wife Helene, daughter of the famous pioneer of the Belgian Jewish community, the late Koppel Spiro of Antwerp, a son and daughter.

Other survivors: Dr. Zigmund Landau of Tel Aviv; Herman Landau, the well known leader of Agudat Israel of Toronto.

Henri Landau was known in the Jewish world as the man "who can stand before kings." He was a born diplomat and

at his demise this orthodox Jew was ambassador of Burundi, Africa, to Belgium and the United Nations, and a close advisor of the king of the African country. In fact, Henri Landau played an important role in bringing together some of the African statesmen with the government of Israel. He played a prominent part in forging the links between Africa and Israel as well as in the relations between Belgium and Africa. He also was prominent in the organization of the European Common Market.

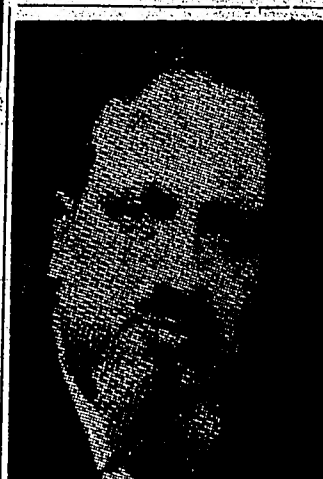
During World War II, he was one of the few in Switzerland who had organized effective rescue of Jews from Hitler occupied countries as the head of the Vaad Hazala. He was a member of the World Executive of Agudat Israel.

INVESTIGATE SCIENTIST

DUESSELDORF (JCN) — The Government of North Rhine-Westphalia has ordered inquiries into the activities during the Nazi regime of Professor Dr. Alfred Boettcher, the director of the atomic research centre at

Juelich, in Duesseldorf.

Boettcher, a high-ranking S.S. officer in Holland during the Second World War, denies allegations that he was responsible for confiscating Dutch property.



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man in the news

SANDY KOUFAX - THE JEW

By ANITA MILLER

CHICAGO, ILL. — Sandy Koufax made headlines last fall when he refused to pitch a World Series game that fell on Yom Kippur.

He admits that he was "a little surprised at the fuss people made — after all, I'd been doing the same thing for the 12 years I've been in baseball."

We talked over coffee one morning in a downtown hotel while the Dodgers were here to play the Cubs. I found him unassuming, courteous and sincere. I also found him adamant on one point — his family and his religious views and background were his own private business, completely divorced from Sandy Koufax the public figure.

As he put it, "I want to be known as a ballplayer who happens to be Jewish" — not a Jew

who happens to play ball.

Sandy is a veteran of the sandlots of Brooklyn where, he said, "Whoever got there first had the field, unless someone bigger came along." He went to college on a basketball scholarship and was an 18-year-old sophomore at Columbia University where he received an offer from the Dodgers.

ALMOST QUIT

He had been taking liberal arts courses but transferred to architecture mainly because he "had an uncle who was an architect and I knew I could get a job."

When he decided to accept the offer from the Dodgers, Sandy says the main reason he received from family and friends was, "Are you sure?" While he wasn't sure it was the right decision, at 18 he felt that he could afford to spend a few years finding out and "if it didn't work out, I could always try something else."

For several years it didn't work out. He almost quit in 1960, but decided that "it could be my fault, and I'd give it one more try." With a smile, he added, "Maybe it was my fault — I've done well ever since."

Sandy, who was leaving for San Francisco with the team that evening, says he doesn't like traveling very much — "especially when you have been going to the same cities for 12 years."

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CANADIANS AT Y.U.

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Sandy: "Surprised at fuss people make over me..."

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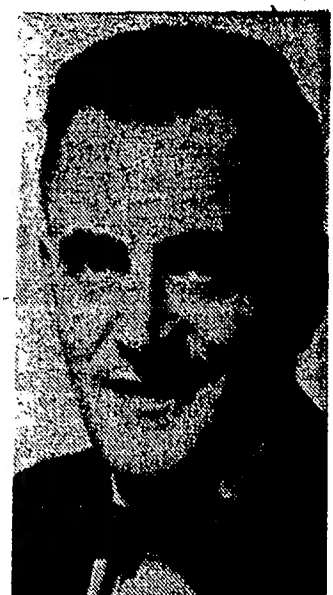
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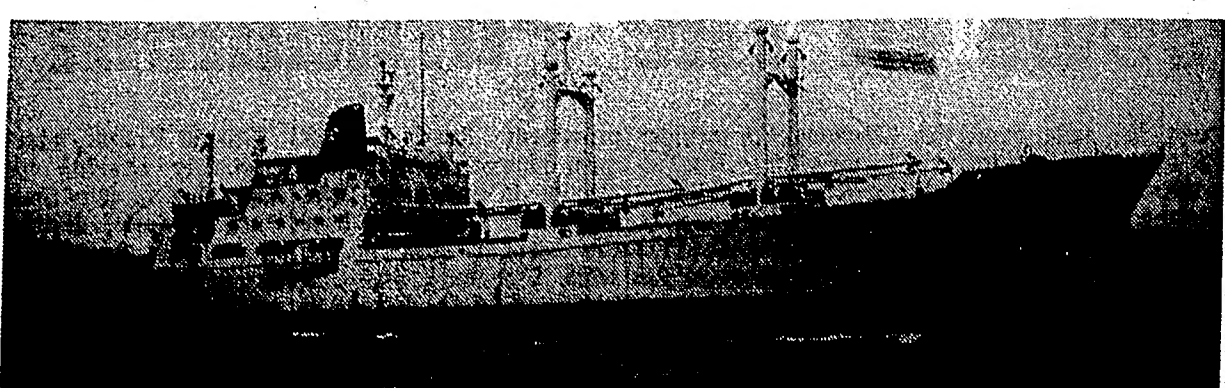
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POLITICAL UPEHAVAL IN ISRAEL

HERUT SANS BEGIN

The Canadian Jewish News reported exclusively last week about both the crisis within Herut, Israel's largest opposition party, and the fact that Menachem Begin, its leader, had defeated in a final vote the large opposition at the party's national convention. Yet Mr. Begin, the legendary commander of the underground Irgun Zvai Leumi which drove out the British from Palestine, resigned the chairmanship of the party. He felt that because Herut had not won in the parliamentary election and because there is an opposition to his political leadership he should step down.

Of course, Mr. Begin may be convinced to return as head of Herut. For it is inconceivable at the moment that this opposition party would grow without his dynamic leadership.

It must be realized that the crisis within Herut is nothing new. Herut was founded in 1948 when the Irgun Zvai Leumi was incorporated into the Israeli

army and its leaders became political figures. Right at the beginning there was friction between the former Revisionists, some of whom had only half-heartedly supported the Underground and had opposed Begin, Merlitz, Ben Eliezer, Meridor and Hillel Kook when they founded Herut. The old Revisionists were defeated at the polls and did not elect even one member of parliament while Herut entered the Knesset as an important faction. Then the Revisionists joined Herut.

However, the convulsions resulting from the union of the Zionist Revisionists and the Irgun men never really ceased. The breach became more pronounced at the convention of Herut held last week in Ramat Gan.

Begin still may return to the leadership of a party which will be purged of the traditional "Zionist" elements which now are courted by Eshkol and Mapai.

MIZRACHI AND THE LEFT

CANADA'S ZIONIST CRISIS

In a statement adopted on May 22nd by several Zionist political parties operating here, when they decided to establish the so-called Confederation to combat the old, established Zionist Organization of Canada, it was declared, i.e.: "The aims of the Zionist Federation will be... to strengthen Jewish cultural and spiritual life in Canada, with particular emphasis on education and youth activities. Towards these aims the Federation will launch a series of dynamic programs across Canada."

Is it not strange to read this statement signed both by the leaders of the Religious Zionist Organization, Mizrahi, and the Friends of Pioneering Israel, the unlimited company of Israel's extreme left, Marxist Mapam Party, active here?

So far as we know, supporting Mapam means supporting kibbutzim and settlements in Israel where there are no synagogues whatsoever of any denomination.

The late Labor Zionist leader, Chaim Greenberg, once published a poignant story describing the expulsion of a Sefer Torah from a leftist Israeli kibbutz.

To Mapam, "Jewish cultural and spiritual life" is a Jewish society without any vestige of religion — Reform, Conservative or Orthodox; it is pure, undiluted Marxist atheism. The only point of contention between Mapam and the Communist parties is the demand that the official Communists recognize their kind of Zionism.

On the other hand, the Mizrahi Movement always prided itself for having given the Jewish state its religious, traditional image — the synagogue, the yeshiva, the Torah of Israel — without which there is no Jewish people.

Is it possible to think for one moment that here in Canada — just to be able to exert pressure upon the United Israel Appeal, just to grab a bigger slice from Israeli funds — Mizrahi would unite with an anti-religious group?

There is a theory that religious parties in Israel are but a camouflage for political and financial interests. Recently a new movement has been launched there opposing the politics of some religious groups.

What Mizrahi in Canada has achieved for "Jewish cultural and spiritual" interests by uniting with the leftist Mapam and Ahdut Avoda, openly anti-religious groups, results in making ridiculous the very concept of a religious Jewish movement.

Mapam leaders in Israel have claimed that the Mizrahi Movement is not a religious movement but a clericalist organization. It is not religion but clericalism, according to the Marxist classic theory.

These manoeuvres of various Zionist parties in Canada and the different political battles paid for by the charity-dollar once more confirm our position that political parties in Israel have no business imposing their conflicts upon us in the Diaspora. These political parties — all of them — ought to be eliminated from the budgets of our community funds.

For what culture, what Jewish education can be expected from a combined Mizrahi-Mapam effort?

En passant, one point stands out when we discuss the new opportunistic somersault of Canada's Mizrahi leadership: the Mizrahi Women's Organization, like its General Zionist counterpart, Hadassah, limits its energies to mobilizing support for worthy institutions; it does not jump along Mizrahi Women, mothers of the children in our yeshivot and day schools, definitely would not promote a Mapam yeshiva.

In summary, those who love to indulge in the luxury of meetings and politics in the Israel or pre-war Poland should support these political parties from their own pockets. Certainly their financing from public funds is an unheard of outrage which stems from contempt for the intelligence of the average Jew.



"Kick-off" Moisan in Le Concord Enchaîne, Paris
One view of General de Gaulle implementing his plans for NATO. O.T.A.N. are the French initials for the organization.

the lively arts • BY D. COHN

● You're a Big Boy Now, starring Toronto-born Peter Kastner, is being filmed now on the streets of New York, thanks to the disposal of red tape by Mayor Lindsay. Part of the filming took place in the New York Public Library where the board at first had much trepidation. However, the film people could not have been more respectful of their surroundings if they had been working at St. Patrick's Cathedral nearby. Those involved had been well indoctrinated before shooting inside the library began.

A memorandum had been circulated that warned, among other things, that

"wandering around the interior of the building, except to go to the rest rooms, would not be permitted," that "smoking is absolutely forbidden."

The movie company even went to the trouble of renting 600 yards of books from a local bookstore. A property man said that one volume apparently had come from a public library in Connecticut. Other players besides Peter include Geraldine Paige, Rip Torn, Julie Harris, Elizabeth Hartman and Karen Black, Peter's present girlfriend.

The chase in the library was particularly arduous for Miss Paige who plays Kastner's mother and whose

previous film roles have won her several Oscar nominations. "I'm so slow", she panted to a companion, "I'm going to be in the sequel."

● Trading with Israel and even making propaganda on her behalf is no bar to doing business with the Arab states, if they find it in their own interest.

This point was made in New York when a director of the American International picture corporation, Samuel Z. Arkoff, said his company planned to start shooting a film in Egypt in September in which the Egyptian government would be a co-producer.

Arkoff's company produced, Trunk to Cairo, a film based on the adventures of Mordecai Luk, "the man in the trunk." It also produced, Sands of Beersheba, a film based on the Israeli-Arab war with a strong Israeli propaganda line.

● Shelley Berman, who has written his own comedy routines, has penned a script for the Laredo horse opera. Title: A Ballet in the Hand is Worth Two in the Knish.

● The star and director of Tchaikovsky, the Soviet-American motion picture co-production about the life of the great 19th Century composer, have been announced by executive producer Dimitri Tiomkin following conferences with Jack L. Warner, president of Warner Bros.

Playing the title role of Peter Ilyich Tchaikovsky will be Innokenti Smoktunovskiy, star of the widely praised Russian, Hamlet, and a Meritorious Artist of the Soviet Union; director will be Michael Romm whose distinguished position in the Soviet cinema is compared to that of Eisenstein.

The picture will be filmed entirely in Russia beginning in October and will include the world-famed Bolshoi Ballet and the Moscow Symphony Orchestra.

DIRECT FROM THE VATICAN

THE JEWISH CHAPTER AFTER SIX MONTHS

By Tullia Zevi

ROME — Six months have elapsed since the end of the Ecumenical Council. Documents of historical and theological importance were promulgated, committing to the world's 500 million Catholics their observance.

The transition from theory to practice, however, does not occur automatically. There must be interpretation and consultation before there is implementation. Among the documents requiring all three is the declaration on relations with non-Christians and particularly the chapter dedicated to the Church's attitude towards the Jews.

As far as the "Jewish chapter" is concerned the Church's "two souls"—one upholding faithfulness to tradition, the other stressing the need for bringing matters up to date, are symbolically incarnated in two personalities, Cardinal Augustine Bea, the head of the Vatican Secretariat for the Promotion of Christian Unity, who prepared the text, and Bishop Luigi Carli, who was one of the most vociferous spokesmen for the Conservative group at the Council.

Both men have recently felt the urge to restate their views on how the "Jewish chapter" should be interpreted.

"The Church and the Jewish People" is the title of a 160-page volume by Cardinal Bea, recently published by the Brescia publishing firm of Morcelliana.

In the book, Cardinal Bea puts forward a condensed version of those he used when he addressed the Ecumenical Council last year. So, in this sense, the volume is not "news". However, the spirit and intention, permeating the book, are of interest. It is intended as a projection of the "Jewish chapter" towards the future, a manual for Catholics on how to in

terpret it correctly and, last but not least, an answer to the arguments used by the opponents of the chapter, particularly by Bishop Carli, whose writings are frequently quoted, but who is not named.

Cardinal Bea writes that Jewish sources have staged that the effect of the document will largely depend on the extent to which it is understood, assimilated and applied.

"If this is true for all documents published by the Council, it is even more true for this document, because of long centuries of tense relations, hostility and difficulties between Christians and Jews," he says.

"It is not addressed to specialists, but to cultured people in general, because on them above all depends the practical application of the Declaration."

He is aware that the book will encounter some difficulties with members of the Jewish people. But "this book was not written directly for them but for Christians." He "begs our Jewish brothers to have confidence that the book will deal with the issue according to truth, justice and charity."

What Cardinal Bea rightly expects the Jew to reject is that, while he dismisses the accusations of "collective guilt" and of "deicide," he maintains the Christian concept of the "perversity" and of the "evil spirit" of those Jews who refuse to recognize Jesus as the Messiah. What makes this even more objectionable is that he lays emphasis on its being part of Christian doctrine and urges the Jews to learn to accept it, together with the Christian hope that they will eventually "at a time known only to God," embrace Christianity.

A large portion of the essay is dedicated to the "Christian roots" of antisemitism, stemming from the accusations of "deicide". An outline of "Israel's position in front of God" follows.

Aware that this "real situation of the Jewish people... in front of God" is not precisely one which Jews themselves would readily accept, Cardinal Bea warns that "for love of truth we shall have to say with frankness things which to a superficial observer might sound like contempt of the Jewish people, while they are actually nothing of the sort... It is an issue on which our Jewish brothers are very sensitive."

"What is left to the Jewish people," he states, "and no one can deprive them of this, is the honour of the redemption was prepared. The fact also remains that the past, in which the work of the Church was founded on this people and on members of this people... Finally, there remains the assurance given us by God himself that their lack of faith is only temporary, until the mass of Gentiles will have entered the Kingdom of God, and thus all Israel shall be saved."

Meanwhile, until that day comes, the Cardinal outlines ways and means "to establish and develop in a constructive way" the relations between Christians and Jews.

First, with the promulgation of the Council declaration, "the Church pledges the hundreds of millions of her children throughout the world to condemn with words and deeds any manifestation of antisemitism. And this is no small thing."

Moreover, "the collaboration between Christians and Jews in Biblical and theological studies will be of great importance... Their purpose, unlike what happens in political encounters, will obviously not be that of elaborating compromises."

To appreciate Cardinal Bea's approach to Christian-Jewish relations, it will be necessary to report briefly the most recent utterances of Monsignor Luigi Carli, Bishop of Segni.

A 45-page essay published in "Paestra del Clero", a magazine issued for and by the Italian clergy, does not really say anything different from what Bishop Carli has repeatedly written in the past and stated at the sessions of the Ecumenical Council.

Its publication, however, presents an interesting aspect: qualified observers are interpreting it as a challenge by a certain sector of the Church's hierarchy, an effort to prove that the Jewish chapter does not prevent members of the clergy from continuing to debate the issue, to express contrasting views, and to uphold concepts such as "collective guilt" and "deicide", which the declaration is supposed to eradicate from Catholic thinking.

Observers point out that, unless Bishop Carli encounters some objections from his superiors, he cannot but encourage a centuries-old mentality which Jews and progressive Christians had hoped was dwindling as the "spirit of the Council" gradually permeated the entire Church.

Although claiming to reject antisemitism, the entire essay is a theological dissertation permeated, at least in the eyes of a Jewish reader, with an anti-Jewish spirit.

The core of Bishop Carli's reasoning is that Judaism is condemned by God because whoever, knowing Jesus, consciously and freely follows Judaism, cannot but be subject to condemnation. However, God still loves the Jews, but only as he "loves the sinners he wants to save."

Bishop Carli declares that the term "deicide" applied to Jews is "theologically faultless, the only apt one," and that the same applies to collective responsibility for the Crucifixion of Jesus. He disagrees with Cardinal Bea's thesis that the responsibility should be restricted to a number of Jerusalem Jews. Bishop Carli attributes the "incredulity and unfaithfulness" to the entire people of Israel.

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SERMON FOR THE WEEK

COMPLETING THE TASK

"And the Lord said unto Moses; get thee up to this Mount of Abarim and see the land which I have given to the children of Israel. And when thou hast seen it thou shalt be gathered unto thy people." (Num. XXVII. 12-13)

A wealth of pathos is contained in these two verses. Throughout his life Moses had striven to guide and teach his people. He had nursed them through their national childhood, had borne the pain of their growth and development, had given them their laws and laid the foundations for their national religious life, had even allocated to the tribes the territory they were to possess.

Now he is warned that he is to die in the wilderness and to be denied the privilege of enjoying his life's work. All that is permitted to him is the distant sight of the Land of Promise but he would never enter it.

Yet in spite of the painful verdict passed on him, he manfully continued with his labours. He appointed his successor and trained him for his arduous task. He continued to teach his people, urging upon them the need for constant loyalty to their heritage and awareness of the destiny which awaited them.

As one thinks of Moses in this tragic setting, one recalls to mind other great figures in history who shared a similar experience, albeit in different spheres of activity.

Rashi, the master commentator, possessed a comprehensive plan for a complete commentary of the Talmud, yet he died with his pen in his hand and it fell to his pupil and son-in-law to finish the task. Herzl, the architect of the Jewish State, was denied the fulfilment of his dream. He too saw the land from afar off but was prevented from enjoying the fruits of his labours and his self-sacrifice.

These three personalities represent to a large measure the scope of human concern and their own experiences reveal the vicissitudes to which one is exposed in the spheres of religious, cultural and national endeavour. All three left their work uncompleted when death called a halt to their labours, but each could rely on successors to assume the task and bring it to fruition.

As one ponders on the implications of these experiences, one readily recalls to mind the truth of Rabbi Tarfon's wise and profound observation: "It is not thy duty to complete the work, but neither art thou free to desist from it". This is particularly applicable to the three spheres of activity just referred to. One just cannot expect to see the completion of one's religious labours; all that can be hoped for is that by one's endeavours a worthy example may be set which others will follow and which will contribute to the enrichment of life.

One cannot master the whole cultural field nor can one claim the whole world to be one's province; but by personal struggle and application a small fraction may be added to the sum total of human wisdom.

Nor can any man hope for the fulfilment of national dreams and the establishment of an incomparable order of society; he can only work and pray for the ultimate success in the fullness of time.

In life, we have to realise that all too soon we may be called upon to lay down our tools and leave our work for others to complete. Yet while the breath of life is still within us, we must carry on and give our best, making our own personal contribution to the welfare of the community and the society in which we live.

IN THE USSR

Jews In The Parliament

Although the same number of Jews — five — were elected to both chambers of the Supreme Soviet of the U.S.S.R. in the elections held this month, their percentage fell. This is because the Chamber of Nationalities was enlarged by about 70 deputies.

Jews make up less than 0.3 per cent of the 1,517 deputies, while the Jewish population in the Soviet Union amounts to 1.1 per cent or more. Thus, the Jews are heavily under-represented in the Supreme Soviet.

The following Jews were elected:

To the Union Chamber: Binyamin Dymshyts, Deputy Prime Minister, elected for the Khabarovsk Town District; and Yuli Borisovich Khariton, academician, for the Gorki District.

To the Chamber of Nationalities: Rafael Chamo-

vich Khersonsky, a moulder in a factory, for a Birobidjan district; Ilya Grigorievich Ehrenburg, the writer, for the Birsky District of the Bashkirian Autonomous Republic; Alexander Borisovich Chakovsky, writer, secretary of the executive of the Writers' Union, for the Torbeev District of the Mordovian Autonomous Republic.

There are no changes in the Union Chamber. Both Dymshyts and Khariton have represented their present constituencies since 1962.

It is noteworthy that the Jewish deputies to the Chamber of Nationalities, except for Birobidjan, were elected in non-Russian and non-Slav areas whose nationalities (of Turkish origin) lack "Jew-consciousness". Both Ehrenburg and Chakovsky appear there as Russian writers, in a capacity not unlike that of other

prominent Russians sent from Moscow to stand for election in provinces. Thus, the Soviet authorities have the best of both worlds: while Ehrenburg and Chakovsky stood for election as Russians, they can be now presented by Soviet propaganda in the West as Jewish members of the Supreme Soviet.

Khersonsky, the only Jewish member among the five people elected for Birobidjan, replaces Rebecca Vishchikina, who was the only Jewess among her colleagues.

Also missing from the Chamber of Nationalities is another Jew-Army General Jacob Grigorievich Kreizer, commander of the Soviet Far East Military Area. General Kreizer was transferred from his post in April, 1964, and he was not chosen to stand again.

General Kreizer, who was frequently referred to by Khrushchev to deny the existence of Soviet discrimination against the Jews, had strong support among the anti-liberal Soviet generals.

The man chosen to fill Kreizer's place, although from another constituency, is a good example of a Jew placed in his present position by a chauvinistic and antisemitic part of the Soviet establishment. Mr. Chakovsky is one of the leading members of the anti-liberal wing of the Writers' Union in Moscow, which counts many antisemites among its members, and is one of the few Jews in this group.

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for senior citizens FLORIDA'S "HOME WITH A HEART"

Mike Sossin Relates Fascinating Story

It was wonderful running into Mike Sossin the other day. Here on a brief holiday, the Toronto-born, evenly tanned, 54-year-old dynamo who looks much younger than his chronological age was bubbling over with joyful anticipation about plans for the 100-bed convalescent residence on the Blackstone property, long a landmark in Miami Beach's South Shore area.

Dr. Michael Sossin, the "man with a heart", is the owner and managing director of Miami Beach's 250-room Blackstone Retire Residence, the popular "home with a heart".

Modestly he says, "If you were to give me the Fon-



Michael Sossin

tainebleu, I just wouldn't know what to do with it. I'm not in the hotel business."

But when mention is made of his pride and joy, the home for senior citizens — then he becomes ebullient.

The Blackstone Hotel, which is strictly kosher, offers luxurious living for senior citizens of discriminating taste. Not only have they all the comforts of a continental hotel, with good climate thrown in, but they receive personal and individual care which only the elderly can appreciate.

There are many minor aggravations which, left to fester, can become harrowing. However, as one of the very few authorities in the field of aging, Dr. Sossin, who laughingly claims he's a "gebruttener Litvak", always is a step ahead.

For instance, by experience he knows that watching the elderly man with the wrong roommate may provoke a 3 a.m. telephone call, "Sossin, get this man out

of my room, he is smoking cigarettes and dropping ashes all over the floor!" Habits of seventy years, Sossin maintains, are hard to break.

Dr. Sossin earnestly states, "The two big problems facing older people coming to live in a retirement residence are loneliness and a sense of insecurity. I consider an initial interview a success if in ten minutes I have made an applicant smile."

Attention to the last detail cannot be spared. Dr. Sossin maintains, "We have a kosher kitchen; we have special food for people who must avoid salt, have diabetes or allergies."

Ramps and handrails are a prominent feature at this home conducive to relaxation and peace. A medical clinic operates Tuesdays and Saturdays; a podiatry clinic on Thursday. Saturday is movie day; Tuesday, bingo; Thursday, social hour — not to forget the chapel which is constantly visited for meditation and prayer.

For, "Maybe," Dr. Sossin muses, "we can't offer our older people complete happiness, but I think we give them security and contentment."

As for the less robust, or if illness takes over, a 100-bed nursing home soon will be evident. The project will cost approximately \$750,000, providing for the most modern features found in convalescent residences anywhere in the world.

Mike adds, "One major necessity in Miami Beach is to make hospital beds available during the long winter season for those in need of emergency care and acute cases. Thus our convalescent facility will be a perfect complement to the fine hospitals of Miami Beach."

Dr. Michael Sossin is one of twelve members of the official Florida Commission on Aging. He is a past president of the Temple Emanuel Brotherhood, past president of the Miami Beach Lodge of B'nai B'rith, also a past president of Dade County Humane Society. He has founded several major senior citizens' organizations in the area.

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WON TRIP TO ISRAEL. — Edward Fingold (right), 1965 top winner in the national finals in the English Division of the National Bible Contest, won a trip to Israel which he is taking this summer as part of a group under the auspices of the Jewish Agency. Eddie was confirmed last May at Holy Blossom; he will continue with his Hebrew studies in the fall in the Temple's student-teacher corps. In order to qualify for national competition in New York, Eddie won in the Ontario Regional Bible Contest administered by the Toronto Bureau of Jewish Education. Regional awards are provided by the Leonard Mayzel and Upper Canada Lodges, B'nai B'rith, Sanford Barin (left) of Toronto, 1965 runner-up in the national finals of the Intermediate Hebrew Division (afternoon schools), will use his camp scholarship towards a summer stay in Israel. Sandy will join a group of national Federation of Temple Youth and live in upper Nazareth with Israeli families. Sandy recently was elected president of the North-Eastern Lakes Federation of Temple Youth. The Bible Contest is conducted annually in Ontario by the Toronto Bureau of Jewish Education under the auspices of the National Bible Contest Committee, representing the Jewish Agency and the Jewish World Bible Society. Jewish schools in Toronto and Ontario communities participate.

BETH AM SYNAGOGUE ELECTS NEW OFFICERS

The executive of Beth Am Congregation for 1966-67 consists of: Peter Shour, past president; Murray Lieberman, president; Morris Polansky, 1st vice president; Ben Katzman, 2nd vice president; Joe Cutler, financial secretary. Board of Governors: Lou Woznica, parnos; Louis Spring, gabi; Murray Rober, finance and budget (treasurer); Marvin Fleishman, membership chairman; Harry Berns, John Gillman, Len Klein, Marvin Ostofsky,

membership committee; Jack Freedman, youth commission; Frank Kaplan, adult education; Ben Vale, house and banquet hall; David Marks, education (Hebrew school); Joe Dubrofsky, recording secretary; Carl King, publicity and public relations (Newsletter); Al Weisberg, cemetery chairman. Board of Education: Dr. Sydney Eisen; Dave Landman; Dave Leibman; Harold Zweig.

KEEP SMILING

OBLIGING

The president of the little congregation in a small town was frantic. A rabbi was engaged for the High Holy Days. But two days before the Jewish New Year, the rabbi had wired that, in response to an urgent call, he had decided to leave immediately as a chaplain in the U. S. Army.

Hastily the president summoned the two trustees and they began to take counsel. Since there was no layman capable of conducting services, it was pointed out that drastic action would have to be taken.

When the people came to the synagogue Rosh Hashana Eve, they found the following sign over the door: "Postponed: Owing to the absence of our rabbi who was unexpectedly called on a patriotic mission, Holy Day services will be held on a later date."

IN ACCORD

The rabbi who had delivered the trial sermon in the synagogue knew his bad accent was against him. Therefore he tried to make up

for this deficiency by resorting to flowery phrases. He concluded his well-memorized sermon by saying: "A study of Jewish life in this country will convince you that if the Jew adheres loyally to his faith he will once again attain the pinnacle of his glory."

After the sermon the trustees gathered in a corner to discuss the rabbi informally. "I think he is the man we are looking for," said the president. "He is just like the rest of us. He plays pinocle!"

RECIPE OF THE WEEK

CHICKEN VEGETABLE SALAD

2 cups diced cooked chicken
1 cup cooked carrots, diced
1 cup cooked peas
1 cup cooked string beans
1 cup cooked beets
1 teaspoon salt
1 teaspoon paprika
1 teaspoon chopped parsley
Mix chicken and vegetables.
Add salt, paprika and parsley.
Marinate in French dressing.
Chill thoroughly. Arrange on lettuce leaves. Top with mayonnaise. Garnish with beets and asparagus tips. Serves 6.

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SLOW AND EASY

By RUTHIE

You know how one of the songs go from Porgy and Bess: Summer time, and the livin' is easy.

That doesn't include the millions of mamas, because Mama always is worrying about how the kids could beat the heat, which leaves her in a hot stew.

Mama, she should rest in Heaven, and Papa, he too, never were able to send us to camp. All extras went for more education, like music and Hebrew lessons. They believed we should be gebildet (educated), it would pay off.

So, smart as they were, they did the next best thing to a holiday: lived at a resort all-year round.

I remember when I began school in a four-room cottage in Coney Island. Going and coming in the winter was hard. Who cleaned the streets of snow and ice? It looked like a ghost town.

But the compensations started after Passover. Little by little the area came awake. People from all over (Bronx, Manhattan, other points) rode out to Coney Sundays looking for rooms for the summer season. And we were so smug — we lived there.

There was a place called Feltmanns — extinct now — where we kids could go to and ooh and ah at the sight of the wealthy ladies and gentlemen having fun in their refined way; Nathan's was just about budding but we weren't allowed to sample the hot dogs because they weren't kosher; the loopy-loop was our favorite ride. But our greatest joy was the outdoor movie.

Our windows, up on the third floor, faced the screen of one of the movie houses. And I was the most popular kid on the block because all my friends were able to squeeze onto the fire escape every night. We saw the movies for nothing.

That too was the time when Mama and Papa, like all the other natives, decided it would be a good idea to cash in, to lay aside some money in case of another slack season in Papa's business. So every summer they rented the big front room and a bedroom.

We kids never were deprived of our conveniences. But just for three months — from the middle of June to the middle of September, till Rosh Hashana — Papa slept on the lundj (lounge) in the kitchen (he swore the leather made him feel cool) and Mama slept on the porch (she said it was the best part of the house and anyway she could catch the milkman if she needed anything extra).

Every kid had a ball during the height of the season. Monday morning was our best time.

Every Sunday brought thousands of city folk who, on their one day off, swamped the place. And every Monday morning our gang converged on the beach. We were like vultures seeking prey. What we searched for was money — pennies, nickels, dimes. Were we lucky! You just can't believe what things dropped out of people's pants pockets. We'd make a small fortune — and immediately blew it on anything a youngster could want.

Summertime was fun.

What we didn't realize was what it did to Mama. Half the time she had to appease the roomers: the room was too small or too hot or didn't have enough closet space or was too noisy.

And save money? Huh, every weekend hordes of relatives we never even knew we had swarmed down. Nu, you had to feed them.

And the house was always so clean. And Mama was always so cheerful.

If we only had the brains then that we have now.

You think a mama changes? The kids are at camp. And what does this mama do? She sits and wonders if her precious is cooling off in the lake while she's in a pool of perspiration. And then her heart goes pitter-patter hoping she doesn't swim too far out. Then she thinks....

Mamas, Mamas!

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HENRI LANDAU, Z. L.

Statesman, diplomat, Aguda leader of Brussels, Belgium

May the Lord comfort him among the mourners of Zion and Jerusalem.

MOSHE NUSSBAUM, president

Torath Emeth Burnside

records with deep sorrow the premature passing in Brussels of.

HENRI LANDAU, Z. L.

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We express our profoundest sympathy to his brother, our eminent treasurer and well-known community leader,

HERMAN LANDAU

We pray that the Comforter of Zion will console him in his immense grief.

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RECEIVES AWARD. — At the recent annual dinner of the Montreal Chapter of the Canadian Friends of the Hebrew University, Samuel R. Risk received a silver tray marking the termination of 17 years of professional service to the Canadian Friends, from Allan Bronfman, national president of the organization. A former deputy director of the Hebrew University, Department of Organization and Information in Jerusalem, and for years national director and executive vice president of Canadian Friends, Mr. Risk has resigned to pursue private business. Above (left to right): Edward Bronfman, a vice president of Montreal Chapter; Bernard M. Bloomfield, national treasurer of the Friends; Mr. Risk; Michael Greenblatt, Q.C., a national vice president of the Friends; Melvin M. Chorney, newly elected president of the Montreal Chapter; Allan Bronfman.

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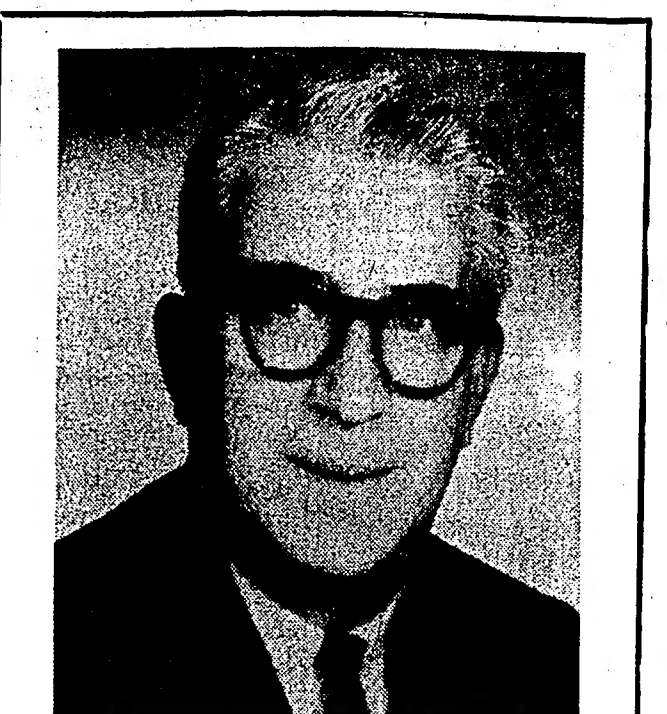
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record with profound grief the demise in the Holy City of Jerusalem of the unforgettable, lamented leader and teacher of our people

HAGAON ZALMAN SOROTZKIN, Z. L.

President of Torah School for Israel (Hinukh Atzmai); chairman of the Council of Sages of the World Agudat Israel.

Harav Sorotzkin was for more than sixty years the inspiration of thousands of the leading scholars, teachers and rabbis in Israel. We shall remember him by continuing our dedicated work for the dissemination and strengthening of Torah.

MOSHE NUSSBAUM, president

TORONTO OBITUARIES

COHEN, ANNE. On June 27th, late of 234 Goulding Avenue.

DALE, SAMUEL. On July 3rd, late of 388 Corbridge Blvd.

ELY, TILLIE. On July 3rd, late of 2603 Bathurst Street.

FOGEL, FANNY. On July 2nd, late of 596 Sheppard Avenue West.

GOLD, JOSEPH G. On June 30th, late of 43 Rosebury Road.

GRADER, HYMIE. On July 2nd, late of 596 Fairlawn Avenue.

HIMEL, LEO. On July 3rd, late of 24 Peveril Hill South.

KADYSHEWITZ, ROSE. On June 27th, late of 15 Henry Street.

KIRSHENBLATT, LEWIS. On July 3rd, late of 921 Wilson Avenue.

LAKS, ROSE. On July 2nd, late of 110 Lyon Avenue.

MOSS, MORRIS. On July 1st, late of 596 Fairlawn Avenue.

NEWMAN, CITEL. On July 2nd, late of 18 Granite Street.

PENNY, JOSEPH. On July 3rd, late of 2700 Bathurst Street.

SHER, JENNIE. On July 3rd, late of 370 Spadina Avenue.

SHROTT, HARRY. On June 27th, late of 524 Glengrove Avenue West.

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